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Let Mount Sinai Thunder Again!

An Editorial

Message of Jesus

Elbert Russell

Japan Welcomes Quakers

Baltimore Yearly Meeting

Human Importance of Heritage

D. Elton Trueblood

Religion of Spiritual Inwardness

Alexander C. Purdy

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For December 9—The Christian's Place in the Life of his Nation

(Matthew 5:13-16, 43-48, Peter 2:13-17)

FRIENDS AND THE STATE

The very nature of the cardinal principles for which Friends have stood from the beginning have brought them into conflict with the state from time to time.

In their relation to the state, Friends have made themselves very unpopular. When the question of supreme loyalty was concerned theoretically, they have said: there is no appeal from the voice of God within. They have also considered that the finest kind of patriotism may be found in the citizen who refuses to assist his Government in the things he knows will work to its disadvantage in the end. In the new book on Faith and Practice, page 37, our generally accepted ideas on this relationship are set forth in clear, concise language.

"The first authentic pronouncement of early Friends on their relation to the State was made in the days of Oliver Cromwell in the form of an advice from a meeting of ministers and elders. It urged fellow members to accept public office, if they could rightly do so, as a means of serving their community. George Fox professed his loyalty to Protector and King in turn, declaring, "Our prayers are for them that are in authority, that under them we may live a godly life in peace." In those days of unsettlement and strife Friends utterly disowned all plottings and armed resistance against the government.

Friends set definite limitations, however, to the authority of their rulers. More than once George Fox demanded of officers of the law whether he should obey God or man, and warned the king to "harken to God's voice" or he would be overthrown. If occasion arises when it is necessary to refuse obedience to unjust laws, such conscientious objection should not be entered into lightly or hastily, and should be made with love and forbearance toward those who disagree. The conquest of evil is to be effected only by the overpowering force of truth and righteousness. Friends' testimonies in support of these principles in the days of their persecution, and their steadfast insistence on the right of the freedom of conscience,

peaceable assembly, and worship did much to gain religious liberty for citizens of both England and America.

Friends regard the State as a social instrument to be used for the cooperative promotion of the common welfare. The source of its authority and the most reliable guide in its administration should be the inward convictions of right possessed by its citizens. Our highest allegiance as Christians is not to the State but to the kingdom of God. But this does not mean that we have not duties, as Christians, toward the State and the nation to which we belong, or that our attitude toward the State should be a negative one, or one of indifference."

Good government depends on observance of the laws of God by those in authority. It behooves all Friends to fit themselves for efficient public service and to be faithful to their performance of duty as they are gifted and guided by the inspiration of God.

Questions:

What is wrong with "My country right or wrong?"

Is office seeking consistent with Christian humility?

Is nationalism conducive to wars?

P. M. T.

For December 16—Christ in the Nation (Isaiah 9:2-3, 6-7, Luke 1:26-38)

WHAT WILL AMERICA CHOOSE?

William Penn said: "He who will not be governed by God will be governed by tyrants." It has been a great temptation of all time to make religion the handmaid of the State. As E. Stanley Jones says in *Christ of the American Road*, religion was to keep the barnacles off the ship of state but it was to have nothing to say about the directing of the ship. It was to make it smooth-running, but secular forces would provide the chart and decide the destination and run the ship. Religion was to be an appendage brought in to get rid of appendages.

It is no coincident that as we have moved more and more toward a fascist, totalitarian state; we have moved farther from God. A nation goes its own wilful way until it gets in desperate

straits, then it calls upon God to give victory over its enemies and save its government, but always the government is the first consideration and not the will of God.

When Christ offered himself to the Jewish nation, it is my judgment that he fully expected to give them a new leadership in their national life. The hangover of the temporary rule of the Maccabees, when by violence they had gained their independence, was still with them. No doubt many of the rulers thought that their failure came, and their independence was lost to the Romans, because of some slight error, but Christ knew quite well that any victory won by violence is always temporary and that such a victory can be maintained only by violence.

Almost two thousand years have passed, world powers have come and gone, and the star of the United States has come to the zenith of world power. The militarists make the fatal mistake of the Jews so long ago by insisting that America can hold that position only by making herself strong. Hence peacetime conscription, a large two-ocean navy, and managed industry are advocated. Such a plan may give to other people greater wealth and comfort, but it is still oppression and carries the seed of ultimate failure.

If we can think of the living Christ today, dominating the life of the nation, we would see love for all men over against hatred; faith in all people over against suspicion and fear; tolerance against bigotry; humility against pride and arrogance; world brotherhood against class and race discrimination.

We are a possibility for good, but we may fail God, ourselves, and the world. Fear and petty politics may get in the saddle and we may refuse to cooperate with other nations. Some say the risk of cooperation is too great. But what of the risk if Christ is crucified again and Barabbas is permitted to rule instead?

Questions:

Has the separation of church and State kept Christ out of the life of our nation?

Did the Quakers of Pennsylvania make a mistake in withdrawing from the political life of the state?

Can the virtues and ideals of the individual Christian be applied in political life?

What is the difference between an anarchist and any form of resistance to the State?

P. M. T.

Come then, expressive silence, muse His praise.

JAMES THOMSON.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Let Mount Sinai Thunder Again!

“DO you see that sick, emaciated mother, crying pitifully because she cannot force from her breasts any milk for her whimpering baby? Her agonized effort is useless because she, herself, has not eaten for five days.” Those words did not originate in the pulpit or in a religious journal. They came from a prominent newspaper and they describe conditions in Germany. That mother and her baby are only one example of thousands of cases among the slowly dying millions of that desolate country. Whether the conditions inside Japan will eventually be any brighter we do not know. We are as definitely concerned for hungry people in other countries, but apparently conditions are most acute in Germany at the present.

This was an “enemy” country. Inside it were concentration camps, torture, starvation, and death. In no sense can such behavior be condoned. Among those who suffered were many of our American citizens, although the treatment accorded them was by no means uniformly bad. The emotions generated in the prosecution of the war still grip American opinion. The attitude in England seems to be more mellow. When the problem was mentioned in the House of Commons recently one member retorted that he did not care what happened to German women and children. His remark was met with “Shame! Shame!” from other members.

WE MUST PAY

Indeed it is our shame that we cannot see the judgment that we are bringing down upon ourselves and others as well as upon them. Our provincial minds tend to feel that if Europe is a running sore, American health will not be impaired; that if starvation sweeps other parts of earth, our abundance of food will be all the sweeter; that if retaliation can be wreaked upon a former enemy, the cycle of vengeance will thereby stop and peace will come.

Instead we are only adding to the old cycle of vengeance. We are giving it one more push and like a gambling wheel it will finally stop at our number and ask for payment. In that hour we shall pay and pay heavily. We can never beat that game for it does not run like usual games of chance, but almost by scientific formula. We reap what we sow. We are in the equation and we shall pay.

Aside from our own judgment the immediate fact is that we are not making any serious attempt to relieve the situation. We are continuing a policy of vengeance in which innocent people are the chief victims. It is wrong. It is sin. It is stupid, as sin is always stupid.

There is evidence that our army leaders are far ahead of opinion in America. It was none other than General Eisenhower who said, “Without food there will be no peace.” We need to take his statement seriously. The army is naturally reluctant to antagonize public opinion. One might add that if the question of peacetime conscription were not on the legislative docket, army leaders might be more readily encouraged to speak out for relief.

While all of this is going on, American society continues on a rather even tenor. Swank parties, weighted dining tables, and the usual sophisticated indifference to everything but our own welfare continue. It is time for another Amos to come from a modern Tekoa where people live on the margins of hunger, to cry out against spiritual wickedness in high places. He should preach in Tekoa also, since human nature is not wholly different in less favored economic areas.

OUR FOUNDATIONS

More important still, we need to be led deeper than Amos would take us, for we have not alone the problem of solving a particular and contemporary problem. We need faith in the moral principles by which life is built. Without them we shall face starvation and conflict again and again. We need to see that our modern moral relativism is not sufficient. We have had nothing solid in our faith on which to build. Our structure cracks and falls because it is built upon sand. There is no reason to apologize for the negatives that came from Sinai, for a negative is the other half of a positive. There are times when they must be swung across the human pathways like red lights.

A modern version of those ancient warnings, might read, *Thou shalt not take vengeance*. It is strange that we do not see the clear implications when Jesus said, “If thine enemy hunger feed him.”

It means that we must apply the remedy exactly where the disease is to be found. Instead we stupidly reverse the only practical answer to the human prob-

lem of enmity, and thereby produce more enmity. Hence the policies of vengeance which lead only to continued reprisals. There is only one way to stop the vicious cycle and that is to cut across it with the impeding might of goodwill. Thus only can we put the breaks on the fearful momentum of hate. It was a great opportunity when the war was over for democracies to give witness to a new way of life by measures designed to save lives and to increase understanding. We missed that opportunity.

Policies set up by the "Big Three" nations lie back of the present distress. History may well question how "big" we were, after the terrible balance has been struck and reviewed in the perspective of time. We do not accuse our leaders of viciousness, but suggest that it is almost impossible to shake off old thought forms of "war," "peace settlements," "enemies," and "vengeance," and more difficult still to get new concepts accepted by populations which elect or depose leaders. The responsibility comes back mainly upon us as the supporting constituency of our Government.

We are greatly in need of moral convictions—principles upon which we can build with certainty. That is our great lag, and it is more responsible for our woe than are laws and leaders. We can go on laughing at ancient Sinai, but, react as we will, we can never escape the essential meaning of those great commandments. They need fulfillment, to be sure—expansion and application to our particular forms of society, but the commands, "Thou shalt not kill," and "Thou shalt not steal" are deeply relevant to our day as surely as their great, yet later and positive summary, "Thou shalt love the Lord thy God" and "Thou shalt love thy neighbor as thyself."

We need to lift again a moral charter, related to our day and our problems, against which our policies may be created. Sinai and its message are more up to date than our modern sophisticates. Let Mount Sinai thunder again to us the simple yet granite truths by which we can live. In present day terms they might be, "Thou shalt not take vengeance," "Thou shalt not hate." If thine enemy hunger, feed him for in so doing thou shalt help thereby to destroy enmity, the most malignant disease of our age.

* * * *

Are there ways in which the sessions of the Five Years Meeting can be extended while the freshness of those days are still retained? One Meeting, reporting in this issue, called a special conference for this purpose so that Friends of that group could have a report from three of the delegates. A Sunday morning meeting devoted to the spirit of wider cooperation and fellowship, with a noon group luncheon followed by reports and discussion by available delegates in the afternoon and evening, might be a possibility in many Meetings. We hope that Friends generally are using the delegates and other attenders quite fully.

* * * *

Music during the Five Years Meeting sessions greatly aided the spirit of worship and unity. In the opening session we lifted, "Love Divine all Love Excelling." Another occasion, "Blest be the Tie that

Binds" came forth spontaneously and claimed the voices and spirit of Friends assembled in worship. When the combined college choirs sang Whittier's "Dear Lord and Father of Mankind," Friends responded appreciatively. Music on Sunday morning and at other times was well received. Good music, well-timed, is one of the highest arts. We need to learn how to use it. Olga Cunningham of Jamaica sang, "Come Ye Disconsolate, . . . Here bring your wounded hearts, Here tell your anguish, Earth hath no sorrow that heaven cannot heal." One Friend remarked, "I had not realized how much I needed her song." We were blessed by singing in the sessions. We probably should have sung more.

* * * *

The red and black star of the American Friends Service Committee is seventy-five years old. Created in 1870 when English Friends carried a service of relief to French civilians after the Franco-Prussian war, it has been a symbol of identification for Friend's relief in many other areas of the earth. It is well that we should not make too much of our symbols lest they blur our insights into the essential meaning of our efforts. "Relief" is a wholly inadequate word for the kind of fellowship of minds and hearts which we seek in every service. Our underlying prayer is for reconciliation, regeneration, and redemption for all of us in the fellowship of food and clothing. It is a spiritual transformation of people, including ourselves, which we seek. Now and always we should look back of the symbol for the meaning of a service, which will have little significance unless, in the words of Walt Whitman, we can "become the wounded person." We need also to remember that when people suffer they were, in some measure, wounded by our transgressions.

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Readers who want to get food to Europe quickly should turn to the page for Friendly Action where instructions are given.

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Recently a public speaker in half humorous vein made the gloomy suggestion that a fitting caption for recorded history might be, "From Adam to Atom"—from Genesis to oblivion. While one can understand the despair which the prophets of pessimism have often felt, he cannot live by their texts. If men knew that life on this earth would be completely erased ten years hence, it would completely upset all social organization and all industry tomorrow morning. Every move would be made against the background of utter despair. To postpone such a dire end for a hundred years or more would disquiet society only slightly less. Men who claim no faith really live by a philosophy of optimism more than they know. Their lives are undergirded and their business is sustained by the unspoken faith which they assume. Releasing the atomic bomb is the work of the "Old Adam" in us, but men will continue to assume that better men are possible. The Christian message still declares that we must move "from Adam to Christ."

E. T. E.

The Message of Jesus

(Second Address given at Five Years Meeting Sessions)

By Elbert Russell

A GOOD teacher does not attempt to tell all that he believes or knows. He takes for granted the knowledge which his hearers already have and simply adds to it; or he assumes a system of thought which they already hold and simply changes or adds the things in which he differs from this system. We find that there are two things Jesus believed which he took for granted and did not expressly assert or emphasize.

The first of these is the ethical monotheism of the Old Testament prophets. According to the record, Jesus never asserted that there is but one God who demands righteousness of his people. He did not need to do so, since all Jews firmly believed this. His second assumption was the spiritual capacity of all men. He assumed that they were capable of understanding spiritual truth, of receiving it, and of living by it. This was the basis of his preaching and work. He took for granted that it was worth while to preach the gospel of the Kingdom to men of all sorts and conditions — Jews, Samaritans, Gentiles, saints and sinners.

There are certain things which a horse may be trained to do. It will learn the meaning of "gee" and "haw," and of turning or stopping with the lines. It took some of us a while to learn that an automobile does not have that capacity when we first began to drive one. We caught ourselves pulling on the wheel and saying, "Whoa," but it did no good. Jesus knew that it is not worth while to "cast pearls before swine," because swine have no ability to distinguish the beauty of pearls. To them, pearls do not differ from common pebbles. Jesus said that it is not worth while to give holy meat to dogs. There are some things which dogs may be trained to do but not to discern the sacramental element in sacrificial meat or to understand the meaning of worship. One may preach the gospel to human beings with expectation, but one does not preach it to swine or dogs. The fact that Jesus gave his message to all sorts of men shows that he believed in their spiritual capacity.

His demands on men also showed his faith in their ability to become sons of God. He demanded that men forgive as God forgives; that they love one another as Christ loved them; that they love their enemies, as God is good even to the unthankful and evil. He sent his disciples into the world, even

as God had sent him into the world. He called upon them to do the works which he was doing and even greater works. He demanded that they take up the cross and follow him; and that they should be perfect, even as God is perfect. He mentions this capacity of men in two passages in the course of his teaching. In the parable of the seed growing secretly, he taught that just as the earth can receive the seed and make it grow, so mankind is capable of receiving the message of Christ and making it fruitful. In the illustration of the fire cast upon the earth, he showed his faith that man is capable of responding to his teaching as fuel is to kindling from the fire. Jesus never speculated as to how this capacity has been acquired by man. It was sufficient for him that they have it. This capacity of all men for spiritual truth and life is one element of our Quaker doctrine of the Inward Light.

PRINCIPAL ELEMENTS OF JESUS' TEACHING

It is usually recognized, that there are three principal elements in Jesus' teaching—the fatherhood of God, the brotherhood of men, and the supreme worth of human beings—and as we examine his teaching, we become conscious that brotherhood is, in his view, the means by which the other two are realized. There are those who object to the term, the fatherhood of God, on the ground that in one passage Jesus taught that some men are children of the devil. It must be remembered, however, that the expression "the fatherhood of God" is a figure of speech, and, like all figurative language must not be pressed beyond the point of comparison. In this passage (John 8:37-44), Jesus is talking of moral likeness as being one element of sonship. He said that if the Jews with whom he was talking, were really Abraham's children, they would do the works of Abraham; and he called them children of the devil because "the lusts of your father ye will do." That is the sonship of moral choice and character. On the other hand, in Jewish concept, men were thought of as being sons of God by creation. They called God the father of men in the sense that he was the author of their being. In this sense God is the father of all men; but when Jesus called God the Father in Heaven, or the heavenly Father, he was

not thinking primarily of God as Creator of all men, or of the moral likeness between God and men, but of the fatherly attitude of God toward all men. Perhaps it would better express his idea to speak of the fatherliness of God toward all men.

Jesus thinks of God's fatherliness first in terms of his providence for the needs of all his creatures including men who are the highest of them all.

He said that God knows that men have need of food, drink, and clothing, and provides for them just as he feeds the birds and clothes the lilies. He taught that if men would seek first the Kingdom of God and his righteousness, all these physical needs would be provided. There are those who have criticized this phase of Jesus' teaching on the ground that he was an impractical idealist. They call attention to the fact that among birds and other creatures, there are those that suffer hunger and even perish from cold or starvation. Jesus was discussing the general truth rather than dwelling on exceptions.

GOD'S PROVISION IN THE WORLD

He called attention to the fact that in creating living creatures, God knew their needs and made provision for them in the normal order of the world. To those of us who believe that God created all living things by a process of evolution, it is clear that no living species could even come into existence, much less continue to live through the centuries, if provision for their need had not already been made in the normal order of the world. The fact that human beings have continued to exist on the earth for millenniums is proof that God has made ample provision for their existence in the cosmic order. This teaching is, however, a challenge to us in the present time when so many human beings are homeless and suffering for lack of clothing and shelter and food.

We notice that Jesus did not make an unconditional assertion that men would not suffer from want. He said that if men would seek first the Kingdom of God and practice its righteousness, the physical needs would be provided. The suffering and want in our present world are not due to the failure of God's providence. There is provision in the world in normal times, for

every human being to have food, clothing, shelter, and even medical care.

If we were to call a conference of farmers, engineers, and doctors, and ask them if it would be possible in the present state of our knowledge, without any new resources or manner of transportation, to produce and distribute enough to care for the physical needs of all men, they hardly would debate the question an hour. We know that it would be possible to do this. It has not been many years since we were embarrassed by over-production. We were asking farmers to slaughter surplus pigs and to plow up surplus cotton. The trouble with the world today is not a failure of God's providence, but the selfishness and improvidence of men. We have engaged in wasteful rivalries. We have destroyed our resources by destructive wars and put the transportation systems out of commission. It is due to the sin of men, not the failure in the providence of God, that there is so much suffering in the world.

The problem is fundamentally one of distribution. Human brotherliness is today limited by national or racial or class selfishness, or it is not organized and made effective. When Secretary Wallace quoted Molotov's wife as saying that she would like to have the business of the world managed so that every Hottentot baby could have a quart of milk, there were business men who said "We do not want to run our business so that every Hottentot baby can have a quart of milk." But if they had consulted Jesus, they would have found that that is exactly how he thinks business should be run in a Christian order. If we were as keen to organize the industries of the world and its business for the purpose of universal welfare, as we were recently for the destruction of men and their means of living, it could be done. What we lack is the desire and the will to share with all men as brothers.

THE KEY TO THE KINGDOM

This is the idea in Jesus' Parable of the King's Judgment. The hearers of Jesus were familiar with such descriptions of the last judgment in the teaching of the Rabbis in the synagogues. The new thing about it was the basis of the judgment. When Jesus said, "Then shall the King say unto them on his right hand, 'Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world,'" everyone of them expected him to go on, "for ye are Abraham's seed and have kept the law." What he did say is almost as surprising to the ordinary Christian reader today as it was to his Jewish hearers. Today we would expect him to say "for you are orthodox in creed, or have been im-

mersed, or believe in the authority of the Bible, or have had two distinct experiences," or something of that kind. Instead he designates as the sole and sufficient test of worthiness for the Kingdom of Heaven the practice of universal brotherhood: Inasmuch as men have fed, clothed, or cared for the least of these my brethren, it has been done unto me.

I said earlier that, according to Jesus' teaching, brotherhood is the means of the full realization of personal life and the enjoyment of the fatherhood of God. Jesus brings this out most clearly in the parable of the prodigal son. This is the best known of Jesus' parables, but it is one of the tragedies of our blindness in reading the teaching of Jesus, that the point of this lesson is usually missed. We have rightly dwelt on the story of the prodigal and its lesson of God's forgiving love for repentant sinners. Upon one occasion I heard Dr. Wilbur Chapman tell of his being invited to preach in the chapel of the Joliet State Penitentiary. Before the service the chaplain said to him, "You wouldn't possibly be intending to preach on the prodigal son?" He replied that he had rather intended to do that. The chaplain explained that they had had five visiting preachers in succession in the chapel, and that everyone of them had preached on the prodigal son, and he added "the boys are getting a bit fed up on the prodigal."

We have seen correctly the lesson of God's forgiving love in the parable, but we have overlooked the fact that there is an elder brother in it too, and that it was on his account chiefly that the parable was told. The elder brother was a good boy who could look his father in the eye and say, "Lo, these many years do I serve thee and I have never transgressed a commandment of thine;" yet when the parable closes, this good elder brother is left outside the father's house, because he could not understand or share the father's love for his prodigal brother. He had never been a real son and therefore had never felt like a brother. He had not scanned the roads saying, "Maybe brother will come home today." The vacant place at the table did not strike sorrow to his heart at meal time. He refuses to say, "my brother," it was only "When this *thy* son who has devoured thy living with harlots has come." Because he could not be a brother to the other son of his father, he lost the privilege of the father's house. "He was angry and would not go in."

WE MUST SHARE GOD'S LOVE

By this parable Jesus warns us that one may not enter into the full enjoyment of the fatherliness of God unless

he is willing to share the father's love for his brothers. No one of us can get a monopoly on God's love. We cannot get him off in a corner and have him to ourselves. The closer we get to God, the thicker and more motley is the crowd. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish." We cannot get a corner on that love or salvation. We enter into it only as a sympathetic part of the world which he loves.

In one other saying Jesus emphasizes the fact that if we try to limit our brotherhood, we exclude ourselves from the benefits of the Kingdom of God. The Jews were accustomed to think of the consummation of the Kingdom of Heaven as a great banquet. One of them called out to Jesus saying "Blessed is he that shall eat bread in the Kingdom of God." The Rabbis pictured the consummation as a family feast of the descendants of Abraham. But Jesus warned them that it could not be exclusive. "Many shall come from the east and from the west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the Kingdom shall be cast out into the outer darkness: there shall be weeping and gnashing of teeth."

One is tempted to let his imagination run on this idea of Jesus. Those of us who are nationally and racially exclusive would certainly find ourselves embarrassed at this feast of the children of Abraham. There would be people there with whom we are not accustomed to eat. There would be Hagar the Egyptian, the mother of the Ishmaelites, who are certainly children of Abraham. There would be the Canaanite wives of Esau. His descendants had been incorporated with the people of Judea. There would be the Egyptian wife of Joseph—Asenath, the daughter of Potipherah, Priest of On. There would be the Ethiopian wife of Moses (Numbers 12:1.)

In the genealogy of Jesus in the first chapter of Matthew, there are only four women mentioned. Tamar the Canaanite, Rahab the harlot of Jericho, Ruth the Moabitess, and Bathsheba the former wife of Uriah the Hittite. Two of them were adulteresses and one a harlot. There was only one decent woman in the list and she was a foreigner. Matthew seems to mention them especially to call attention to the fact that Jesus was the Savior of sinners and foreigners as well as of Jews. But it serves also to remind us that there will be a lot of people at this feast of Abraham with whom we are not accustomed to associate. "The children of the Kingdom" who are excluded from the banquet are self-excluded. They are the

kind of persons who, like the elder brother, were angry and would not go in.

One can imagine some of our own people, if they had come to the door and looked in and saw all those people with African and Canaanite and Ethiopian blood, and those with foreign features and sinful records, simply saying, "Please excuse me; I don't eat with publicans or sinners, or with niggers or Huns or Nips or Bolsheviks, or even with Dagos, or Sheenies." Some of us would say it, even though it excluded us from the company of Gandhi, Tol-

stoy, Kagawa and even Christ himself!

It is only by accepting in the fellowship of brotherhood all the children of God that we can enjoy the fellowship of the Father's house. Brotherhood is this—the condition of the enjoyment of the fatherhood of God. Jesus summed it up in two fundamental commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

should be able to stand up to God and call Him good or bad or it, appropriating for our uncertain ends the resources of His universe? The creative life that pulses in us, coming to consciousness in judgment, in memory, in imagination, in hope, in fear and in love—this creative life is more wonderful than the atomic bomb! The psalmist knew whereof he wrote when he declared: "O Lord, our Lord, how excellent is thy name in all the earth, Out of the mouths of babes and sucklings hast thou ordained strength." For every tiny human baby is more wonderful than atomic bombs and more significant for the future of mankind on this planet. These babies will harness the energies of the atom for the blessing of man or let them loose for his destruction.

If the key to an understanding of the nature of the physical universe is in the brain of man, is it absurd to suppose that he has the capacity for moral and spiritual discovery and appropriation? If we believe that this is a universe, its moral and spiritual oneness must be as available to man as its physical integration. The time has come to proclaim again a religion rooted in spiritual inwardness. The call to us as Friends is to rise to the challenge of this hour. Our heritage has prepared us for such a time. Can we not, unitedly, witness to the reality of the Truth? Such unity will not come by compromising our doctrinal or practical differences but by reaffirming to the world our basic conviction that God Himself has come to be our teacher and that Christ is the inner, living, spiritual witness to the sacrificial, redeeming love of God. The unity we now have is so much greater than the differences that separate us, that it will be a great pity if we cannot present a united front to the whole secular, materialistic, power-worshipping, comfort-seeking age. The way to unity is not the way of strategy, compromise, or propaganda. The way to unity is forward in the name of Truth. Men climbing a mountain from opposite sides with difficulty find one another by circling the mountain. They will assuredly draw nearer as they go up and will find one another at the top.

THE SOIL OF HUMAN HEARTS

There is one note which I feel constrained to sound. The mistake of the Christian Church today is the mistake of the servant who said, "Lord, behold here is thy pound which I kept laid up in a napkin." The Church has been unwilling to risk the Gospel in the maelstrom of the world's life. It has kept the treasure hid, and the seed in the bin. It has stored it away in magnificent structures, in archaic vocabularies, in traditional forms, afraid to risk it in the soil of human hearts.

A Religion of Veracity and Spiritual Inwardness

By Alexander C. Purdy

(An Address given at the Five Years Meeting Sessions)

(Continued from previous issue)

It would be foolish to suppose that this message is popular or even generally acceptable among Christians today. The war has uncovered our human capacity for hate, for brutality, for bestiality in such an apocalyptic fashion as to make every sentimental view of man untenable. Many are ready to abandon belief in the validity of spiritual inwardness as sheer fantasy. Do not the facts about man contradict our faith in his capacity for an inward divine revelation?

Certainly we must face realistically the grim facts about our common humanity. Secularism seems to have been deepened rather than destroyed by the war. Two aspects of the current secularism seem to me to be, first an increased reliance on physical force and second, an increased desire for physical comfort. The United Nations facing an unparalleled opportunity seem to rely principally upon military might, economic resources, political strategy, and sheer opportunism. The longing for physical comfort stimulated by modern advertising seems to be sweeping America. I saw on a truck used for insulating a house this slogan: "Comfortizing this home for gracious living." Now the word "gracious" does not have its New Testament meaning in this slogan. It should read: "Comfortizing this home for soft living." I see few signs of a genuine revival of a religion of veracity. There are evidences of religions of escape, of sentimentality, of imposed authority but too few manifestations of a religion adequate for these momentous times.

It is inevitable that we should rethink our message in terms of the discovery and harnessing of atomic energy. That the atomic age upon which we are said to be entering is more revolu-

tionary in its implications than other crisis periods in human history may be questioned. The discovery that the earth moves around the sun and that man is physically akin to the simplest forms of life were perhaps equally disturbing. But the coming of the atomic age is fraught with possibilities of bane and of blessing more spectacular than any previous generation has known.

What does the dawning of the atomic age mean for faith, and especially for faith in the veracity of spiritual inwardness? The vast and incalculable power resident in an invisible atom of uranium, the very power that holds the universe together, brings home to thoughtful folk an overwhelming sense of awe and fear, the primitive fear of irrational death. We are living in the midst of energies beyond our power to comprehend or to channel. Is it any wonder that those of us in middle life or beyond are homesick for a more familiar universe? Our fathers never dreamt of a world like this. Or did they? Centuries before the time of Christ, Greek philosophers had seen with the eye of creative imagination through the apparent solidity of matter to the ceaseless flow of atoms, though they had not conceived, as far as I know, the splitting of these atoms to release the energy that glues them together.

THE REAL WONDER—CREATIVE LIFE

And what is new about atomic energy? Nothing! All these energies have been resident in the atom from the beginning. The one permanently amazing thing in this mysterious universe is that man's mind should possess the capacity to probe into the secrets of the universe. Why should it be that little, ignorant, insignificant organisms like us, compounded by some mysterious alchemy

"The wind bloweth where it will and thou hearest the voice thereof but knowest not whence it cometh and whither it goeth: so is every one that is born of the spirit." Just because we are familiar with the religious vocabulary, the language of the Bible and of the Church, we must not assume that we have a monopoly on spiritual things. In our zeal to communicate to others the language of religion, let us not forget that the language of the soul is prior to, is deeper than, and is more native to man than even the dear and familiar speech of the pious. On every street, in every

shop and factory, on every farm, in every office are men and women who are moved as deeply and stirred as surely by spiritual longings and promptings as are we. The Old Testament prophets and Jesus communicated their messages to men in the language of the life and thought of their hearers. Those who heard did not always heed, but they did understand. We have the task of speaking to men in words and deeds that they can understand. We ought to pray that we may be so tender, so understanding, so wise in our calling that we may speak and act in the love

and reconciling grace which is in Christ.

"The hope of the world lies in a body of people who pursue their course unrestingly, without haste and without despair, because they have an unwavering trust in the purpose of God." It is to the purpose of God made luminous in Jesus; made inward in the Holy Spirit shed abroad in our hearts; made relevant to the world of men and things by lives transformed by "the renewing of the mind"—it is to that purpose that we are committed. Such a religion will be a religion of veracity rooted in spiritual inwardness.

The Human Importance of Heritage

By D. Elton Trueblood

"Because they had no root, they withered away."—Matthew 13:6.

THE terrible truth is that, to most of the men and women in our generation, the Bible is a closed book. Never have we needed more intensely the wisdom it can impart, but most of its wisdom is as much hidden from the rank and file of our population as if it were published only in Icelandic. Many still own copies, but they do not turn confidently to the sacred Scripture for strength and guidance in contemporary perplexities.

As one concerned for our present situation, I have tried seriously to understand why our people no longer understand the Bible. I think now that I know at least part of the answer. Our basic difficulty, I think, is that we assume, uncritically, that our ancestors were less wise than we are. It is hard to get many of our students to take seriously the ideas of those who lived long ago. After all, the assumption is, how could people be worthy of attention who never traveled faster than a horse could run? They did very well for their time, the unstated conclusion often runs, but of course they did not have the advantage of living in our enlightened age. What could you expect?

THE CULT OF THE NEW

The experience of trying to teach the works of an ancient thinker, such as Plato, is often revealing of how deep seated our patronizing attitude really is. Frequently a student expresses surprise at his first reaction to the reading of Plato's dialogues or of the Book of Job. When he is asked why he is surprised he will usually say, "I didn't think it would be so modern." The implication, of course, is that only modern reasoning is good and that we expect older writings to be woefully in-

adequate. The highest praise for an ancient book is the remark that it seems "up-to-date." Pascal is honored more than most writers because he seems so "contemporary."

This cult of the new often assumes alarming proportions. There will be a great run on some new books in almost any library, while those which have stood the test of time remain on the shelves with uncut pages. We do this in spite of the fact that the chance of the new books being excellent is extremely slight, while the chance of the older books being excellent is much greater, since the contemporary works have not yet endured the sifting process of human judgment. Most books die young.

One result of this cult of the new is that we now have a whole generation of people who cannot, for the most part, repeat any literature by heart. It is particularly true that they cannot repeat any poetry. This emptiness involves an almost complete lack of the kind of inner resources which have strengthened so many so often in other times. In short, the disease of contemporaneity is a disease which reduces our spiritual resistance. Those who have the disease in acute form find themselves spiritually unarmed, lacking both the shield of faith and the sword of the Spirit when the time comes for them to wrestle against spiritual wickedness in high places.

Sometimes our patronizing attitude toward our past takes the form of a fundamental reversal of moral judgment. Usually in this country we do not make this reversal in the thoroughgoing way that the Nazis did in their time of ascendancy, but we do it by the general notion that many of the moral standards we have learned are to be doubted because they are old fashioned.

Such a judgment frequently becomes a defense for sexual license. That such a position is stupid, it is easy to see. The moral judgments of our ancestors may have been inadequate, but they are not inadequate *because* they are old. Indeed age has little to do with the matter, except to make us realize that anything which has been done or believed by the mass of mankind through many generations, and in many different climates and cultures, is likely to make a good deal of sense. *The appeal to tradition is the most democratic of appeals, since it appeals to the widest human electorate.* The fundamental relations between human beings are not changed by the accidents of time or by the speed of travel or methods of heating. There is no real difference between David's sin with Bathsheba and some wretched modern intrigue such as those with which movie-goers become acquainted by monotonous repetition.

AS IN PRESENT EDUCATION

One of the most alarming aspects of our failure to honor our ancestors appears in downright disloyalty to their wishes. An overt case may be seen in those colleges or universities which were founded by the sacrifices and vision of deeply devout men, who made their sacrifices because they believed in the possibility of the conjunction of reverence and learning. The leaders of some of these institutions, apparently despising their own origins, now seem satisfied to see their institutions wholly secularized. In some of them there is no provision for public worship, while professors who wish to gain temporary popularity in their classes by wisecracks against the historic faith are given every opportunity to do so.

It is important to point out that the cult of the new, which so infects our

present western culture, is based on a fallacy which almost anyone recognizes as fallacious when it is pointed out. The fallacy consists in the illicit application to one realm of what truly applies to another, but to it alone. There is one area of experience, very important in the modern world, in which there is a strong presumption that the new is the best. This area is the area of technology. It is wholly reasonable to prefer a 1946 plane to a 1940 plane. The same goes for refrigerators, automobiles, ships, and laboratory equipment. It is the nature of technology for the latest to be the best, because progress in this realm is necessarily cumulative. Change, then, means progress. Accordingly ancient machines seem appropriate for museums and little else. In like manner our machines will one day be museum pieces, which, to our descendants, will seem quaint."

A FALSE "PARALLEL"

Now what we do in our fallacious reasoning is to carry this obvious truth about technology into other fields without bothering to notice an elementary shift in the realities of the situation. In most of the fields which interest men and women there is no logically defensible reason at all for supposing that the newest is the best. Change, in the deepest matters, need not be progress. This is particularly obvious in art. When we think about it seriously we realize that the chance that the work of some contemporary artist will be superior to that of Michelangelo is almost nil. Nor should we expect some modern playwright to equal Sophocles or Shakespeare.

Gadgets come and go, but the deepest resources of the human spirit are amazingly stable and universal in appeal. A recognition of this shows us how stupid it is to suppose that our understanding of the moral law is necessarily better than that of our ancestors. It is equally stupid to suppose that the vague humanism of our day is necessarily superior to the ancient faith by which so many of our fathers were sustained. The Bible is never out of date because time, in the deepest matters, is not of supreme importance.

To understand that technology is one thing, whereas the spiritual life is another, is a mark of sophistication, but it is a mark which many of our supposed sophisticates do not have. If they had it they would cease their practice of patronizing their elders and betters.

FOUNDATIONS IN WISDOM

What concerns us today is the way in which we can make life good in this generation in the life of the West. Particularly we are concerned for our

children. We want them to be saved from the dangers which have engulfed so many in the decline of the West. As we attack our problem, we find that there is really very little difference of opinion among those who have been able to give a disciplined attention to this problem. Mere contemporaneity means superficiality. *Our children will not learn to deal adequately with the problems of this age unless they learn the wisdom that is independent of this age.* The moral life cannot flourish apart from deep roots.

Herein lies the pertinence of the Parable of the Seeds. Seeds planted in shallow soil, says Christ, can grow for a little while, but they cannot survive the burning heat of the sun. The cult of novelty does not do so badly in prosperous times, when life is comparatively easy, but it proves to be worthless in times of crisis and strain. Though the war is over, our times will be times of crisis and strain throughout this century. Our ministry will be a ministry to uprooted generations. For many of these we can do little, but we may be able to give to the younger ones a consciousness of heritage that will carry them through times of inevitable storm.

IMPRESSIONS OF FIVE YEARS MEETING

The Five Years Meeting is as difficult to describe as the kingdom of Heaven. It is more than the static pattern of a mosaic; more than the negative definition, "It is not this, it is not that." It is thrilling, dramatic, bewildering, fascinating as the sunlight touching the ever-changing waves of the sea. Every person suggests a different window framing a moving picture of life.

From the multiple professions represented — bankers, lawyers, senators, farmers, house-wives, college presidents and professors, Yearly Meeting Superintendents, pastors, teachers — we observed the geographical groupings from coast to coast and beyond. At least twenty-seven states, Canada, Mexico, Cuba, Jamaica, and England were represented. Dr. and Mira C. Bond brought Africa into the international roll call. Helen Topping, former secretary to Kagawa, added another contact along with a Japanese-American student.

The less easily discernible lines of thought, belief and practice which interpenetrate all geographic areas, though evident in vocabulary and frank expressions of difference, were subject to the recurring miracle of being overpassed by the deeper, more inclusive experience of our oneness in Christ.

An attendance estimated to be the largest in many years produced another awe-inspiring experience: the settling of

one thousand or more persons into almost immediate and deepening hush at the opening and close of sessions. Often this silent waiting of gathered minds and spirits was interpreted by words which gave wings to the imagination and stimulus to faith.

A casual glance might have indicated a large and unusually happy family reunion, an enveloping atmosphere of well fed and clothed Americans enjoying the beauty of Richmond in October. But again and again, these were penetrated by reminders of a suffering world for which we all are directly and indirectly guilty and for which we must be increasingly concerned.—*Western Work.*

SCIENTISTS URGE INTERNATIONAL CONTROLS

The following is a statement that has been released by Dr. Robert R. Wilson for the Association of Los Alamos Scientists, an organization of four hundred scientists working on the atomic bomb.

"Victory for an aggressor nation can be assured in a few terrible hours in an atomic war of the future," declared Dr. M. Perlman, atom-bomb scientist, in an address Saturday before the Association of Los Alamos Scientists. Dr. Perlman, a prominent physical chemist, is a member of the Association, which includes most of the scientists at the the New Mexico project.

"The blow might be delivered in a surprise attack by radar-directed rockets of the V-2 type carrying atomic explosives. Or atom bombs secretly planted in one of our cities during peacetime could be set off by some prearranged mechanism without warning.

"An entirely new situation is thus created. A country can sustain decisive damage without even identifying its enemy. This gives an aggressor nation an enormous advantage never before enjoyed by a warring power."

Dr. Perlman emphasized that "the anonymity of the bomb makes it an ideal instrument for the deliberate creation of international friction. It would be suicidal," he warned, "in a world already torn by distrust to plant the seeds of further suspicion and hatred. Yet this is exactly what we would be doing if we permitted independent possession of atomic bombs by any nation. Such possession could easily lead to sudden aggressive action in self defense."

"If world-wide catastrophe is to be averted, our country must take the initiative now to bring about control of atomic energy by a powerful international authority. This is not an easy task which can be accomplished overnight. But we must begin now to lay the groundwork by friendly discussion with other nations."

Wide Interests in Baltimore Yearly Meeting

BALTIMORE Yearly Meeting of Friends convened at Homewood meetinghouse in its 274th annual session, 11th month, 7th, 1945.

The following visitors from other Yearly Meetings were present: James A. Coney, field secretary of New England Yearly Meeting; Harold Chance, secretary Peace Section of the Service Committee; Harold Hadley, acting secretary of World Fellowship Committee; Roy Watterbury, California; Elizabeth Foreman, Philadelphia; Dorothy Morse, Washington, D. C.; A. Ward Applegate, Wilmington Yearly Meeting; Arthur Santmeier, from Friendsville Academy, Tennessee; Marion E. Kelsey, returned missionary from Ramallah; Bertha L. Bracey, director of Refugee Service in England; E. Raymond Wilson, Friends Committee on National Legislation; Errol T. Elliott, editor of THE AMERICAN FRIEND; Paul Furnas, director CPS Section of the Service Committee; Elizabeth Furnas; George Watson of Chicago; Roger Way of Stoney Run Yearly Meeting; Philip Towle of New England Yearly Meeting; Eric Johnson, A. F. S. C.; Walter and Ellen Thompson of Philadelphia, and Gilbert Kilpack, secretary of Baltimore Monthly Meeting of Stoney Run, who rendered acceptable service in midday meditations.

The Yearly Meeting theme, "The Message of Christ for today through Friends," was expressed in various ways. The opening worship period was characterized by silent meditation and a deep sense of spiritual hunger. The opening session on Ministry and Oversight stressed the importance of daily family worship, and of the traditional peace testimony of Friends which has meant much to the world.

Our Yearly Meeting was greatly enlivened by the presence of young folks from Virginia and Baltimore Quarters, as well as young visiting Friends. Comment has often been made of the few young Friends found in CPS camps but what is more startling is a statement made from the platform by Robert Tollefson to the effect that there was a great lack of spiritual basis for the peace testimony among CPS men. He expressed the need for promoting peace testimony among young people by visitation groups. Bolton David Hiser, another CPS man in attendance, expressed the need for reviving the ancient testimonies of the church, such as faith in Christ as the Son of God. Harold Chance who has had the unique

experience of being in the army, in a CPS camp, and in prison, says the greatest tragedy in life, that which goes deeper than the death of the body, is that the old men make the peace after a war fought by our young men.

The epistles from the American Yearly Meetings were well summarized by William E. and Emma D. Furnas. All the epistles bore evidence of earnest search for better understanding of God's ways and his sustaining love. "As Friends center their attention on Jesus Christ as the embodiment of the realm of God, their differences fade away and real love one for another grows." There was a goodly degree of optimism in all the epistles even in the face of great difficulties. They evidenced deep concern for religious education and training of children and young Friends. The German epistle was characterized by a note of suffering but with courageous faith. It was noteworthy that a foreign epistle was read at the beginning of the devotional pause preceding each business session of the Yearly Meeting.

The memorial session was characterized by many expressions of loving tribute to the following: Margaret T. Carey, Mary Cox White, Allen C. Moon, Lelia Babb, George F. Raiford, Alice J. Scott, and Roberta G. Glover. Special reference was made to the extensive work and leadership of Margaret T. Carey.

JUNIOR YEARLY MEETING ESTABLISHED

Two noteworthy items of business should be mentioned; one was the establishment of a Junior Yearly Meeting through the leadership of Margaret A. Tollefson, with the aid of Lucile Wood White, and the other was the decision to change the time of Yearly Meeting to correspond with that of the Stoney Run Yearly Meeting which is now held in the spring. Our next session will convene March 22, 1946. In accordance with the change of plan adopted at the Five Years Meeting sessions, permitting any Yearly Meeting to adopt the new Discipline as it sees fit, Baltimore Yearly Meeting expressed approval of adopting this Discipline. We learned that a Yearly Meeting in Africa is soon to be organized.

Harold Chance gave a brief account of the work among the Indians of Oklahoma, stressing the need for more workers along agricultural lines and the establishing of a cooperative store. The

work is greatly obstructed by excessive alcoholism. Catherine A. W. Simon reported the collection of twenty dollars in buffalo nickels from Homewood Meeting for this work.

A. Ward Applegate gave expression to his belief in the worthiness of human life and that this must eventually yield to the method and technique of Christian forces. In Africa, there is a population of over five hundred thousand under Friends' influence. Assignments recently have been made to this field of people highly trained along technical and professional lines. Errol T. Elliott in his talk on First Day morning, commented on the military use of the atomic bomb, saying it may mean that the next war will be over in an hour, and that it places a premium on the sneak attack. Its secret, he said, should be shared now or there is no argument for internationalizing later.

Bertha L. Bracey, our English visitor, contrasted a message in the *Atlantic Monthly* from Albert Einstein, suggesting that the atomic bomb would at last intimidate man into peace making, with the words of the young poet who said, "We have found safety with all things undying." We have to choose whether we shall be part of the great army of liberation in the world—liberation of the Spirit of Christ in man—or be ruled by fear.

One of the high inspirational spots of this Yearly Meeting was the session of the Young Friends Yearly Meeting with Margaret Tollefson as presiding Clerk. They set a goal of educational activity in the Quaker way of life for the ensuing year. At this session was shown a sound production of the film entitled "Courageous Mr. Penn." One of the latest productions of the Rachel Palmer School of Scientific Research on Alcohol entitled, "It's the Brain that Counts," was also shown.

The closing day of Yearly Meeting was characterized by a high tide of Christian unity and helpful messages. It was beautiful to share in the work of fellowship of kindred spirits, adults, youths, and children and renew our faith in the unconquerable love of God. "Shall not loveliness be loved forever."

MATHEW F. AND INEZ D. WOODARD.

The conclusion must then be that mystics and saints are close kin, if not the same. The mystics who were seekers after the light of truth would surely in turn become those in whom the light radiated to others. Perhaps, even the Catholics would accept a definition of their canonized saints, as those who so believe and live that they make others believe in the reality of goodness, of love, of God.

JOSEPHINE MOFFETT BENTON.

Gift Suggestions—A Quaker Book



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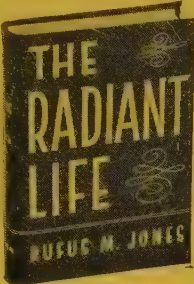
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Elbert Russell.



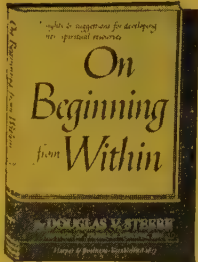
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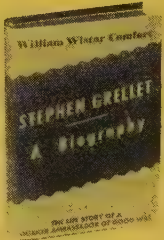
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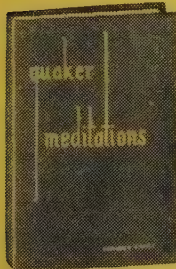
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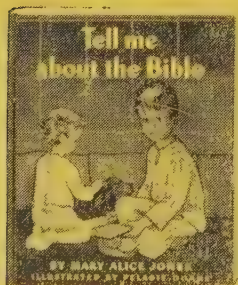
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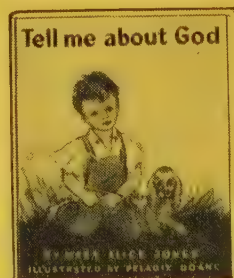
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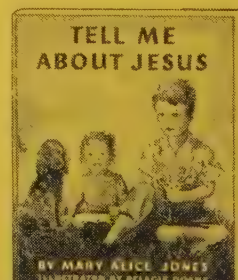
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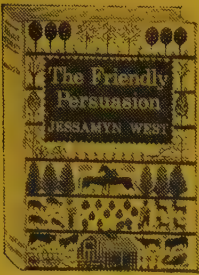
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Materials for Friends Sunday Schools

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THE PENN SERIES — Best for Friends.

The Publication Board, in collaboration with the Board on Christian Education, through the years have developed THE PENN SERIES, which are, in all probability the best materials available for Friends' Sunday Schools. For the growing child, the Group Graded rather than the Uniform lessons are considered far superior, and because of insufficient funds and personnel necessary to writing our own materials, we recommend certain other publications.

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THE PENN ADULT QUARTERLY. This Quarterly has the largest circulation of any Friends publication. Contains material written by Friends in the "Penn Points." 9 cents per quarter.

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FRIENDS BOOK AND SUPPLY HOUSE

101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

Japan Welcomes Quakers to a New Era

Along with report from Tokyo by the Federal Council of Churches, Friends will be glad to hear from Japanese Friends specifically. That Philadelphia Yearly Meeting, Arch Street, has had a mission in Japan for many years is probably well known to many Friends.

STANDING on top of Hijirizaka, "Saints' Hill," eye-witnesses must have found it terrifying to see American planes drop fire on Tokyo. One of them states that "during the raids every man, woman, and child old enough to understand, realized that to fight the fires was absolutely useless, and that he faced being blown to bits or burned to death." When the conflagration was over, the six buildings belonging to the Friends Girls School were in ashes. Together with the near-by meetinghouse and young men's dormitory, they had been destroyed by American military might. But before American destruction came, Japan's totalitarian Government had forced a union of all Christian denominations into one "Church of Christ in Japan." The decree made Christianity one of the three officially recognized religions, but it also wiped out Friends Meetings as such, and the special Quaker testimonies.

One may ask if these two destructions mean that the door is now closed to Friends in Japan. Because bricks and mortar are now ashes, and because the Society of Friends has been merged in the Japanese Christian church, have we nothing left? In answer to these questions one may quote Tamon Maeda, Dr. Nitobe's disciple and friend, recently appointed Minister of Education in the Prince Higashikuni and again in the Shidehara Cabinets. In a nation-wide release this Fall, he said, "Japan is thoroughly tired of war. From now on with new determination, it is our duty to teach our young people the ideologies of peace, and to train them to become intelligent peace-makers. For this reason we shall welcome with wide open arms our friends, the Quakers, who through all of history have followed a most difficult, but straight road to peace." Maeda is a Christian, and Mrs. Maeda, a graduate of Friends Girls School and a Friend.

This family and many others are Quaker assets in Japan. They demonstrate that much is left that can be built into the new structure of the reorganized nation. The Hirakawas, the Ayusawas, the Sawada brothers, our blind friend Takeo Iwahashi, Kikuye Kurama, student at Pendle Hill, Yasukuni Suzuki,

third generation Christian, to mention only a few, represent a solid retaining wall for a Quaker structure in Japan.

Again the Friends Girls School with an enrollment in normal times of over five hundred, is an asset. It is one of five mission schools in Tokyo reported over the radio to be carrying on somehow among the ruins. A strong alumnae association has through the years assumed an increasing share of responsibility in the development of the school. In recent years the salary of one American teacher was all that was called for from this country. Mrs. Tomiyama, the principal, was educated at Westtown and Columbia's Teachers College. She holds an enviable place among educators in Japan. The school has lines of goodwill stretching far out from Saints' Hill over Japan proper, across to China, down to Formosa, over the Pacific to Hawaii, and into Relocation Centers in this country.

Another immeasurable asset which answers our question in the affirmative is the large group of men of affairs, both within and without the church, who have worked with Gilbert Bowles. Through many organizations and individuals, he has established the Quaker spirit and point of view. In equally important service Gurney and Elizabeth Binford and other Friends' workers have made permanent impact on the life and thought of Japanese towns and villages.

GIRLS SCHOOL ALIVE IN SPIRIT

Though only ashes remain of the Girls School, the meetinghouse, and the Charles Longstreth dormitory, the spirit they represent is alive in Japan, despite totalitarianism and bombs. It is a leaven, not only in Tokyo, but through the province of Ibaraki where eight Friends Meetings used to be part of the Quaker movement in Japan.

In order to gain a first hand understanding of the present situation in Japan, and the possibilities of Friends work in the future, the Mission Board is in complete accord with Gilbert Bowles' concern to go to Japan as soon as possible. Whether he goes under the auspices of Friends, or under those of an interdenominational group, it is expected that he will bring back information regarding the possibility of future cooperation between Japanese and American Friends, of intervisitation among Friends in the Far East, and of relief and reconstruction needs.

At a recent meeting of the Philadelphia Mission Board, it was felt right to share with Friends generally the infor-

mation regarding the welcome awaiting Quakers in the new era in Japan. It is believed that the opening for service there is one to be shared by the whole Society of Friends in America, rather than by the Philadelphia area alone, and that spiritual and material aid will be forthcoming when needed.

At this stage the Mission Board wishes to draw the attention of Friends to the need of approximately five thousand dollars as a special fund to defray possible travel and maintenance expenses of Gilbert Bowles and Esther Rhoads, as soon as they are permitted to go to Japan; and also to bring Gilbert and Minnie Bowles to this country after such a visit. Furthermore we trust that Friends will not fail to make some provisions in their will or otherwise, for the very large expenditures that will be required when the rebuilding of Quaker institutions gets under way in Japan.

For the Board,

WILLIAM W. CADBURY, *Chairman*,
J. PASSMORE ELKINTON, *Treasurer*.

AS THE COLONEL SAW IT

The train was sold out the night I went east. I got on without reservation and took a seat in the club car. I was prepared to "sit the night up" in company with the Army colonel, the Navy lieutenant, and the ordinance inspector, who shared the booth-like corner in which we were crowded. We talked about the war and more of it. The last one and the next one. After some hours, I told the men that I was a minister. The colonel let out a roar. "Well, boys, let's give him the works. We will tell you what kind of church the boys want after the war is over," he said.

Then with blistering irony he began to satirize the way ministers had invoked God into the war. "In Germany they say, 'God is on our side.' Here we say the same. You ministers do not understand much, do you? You cry wolf when you think you need to." By this time a crowd had gathered around our corner. In high glee he rode on, castigating the ministry for its evils in this matter.

I was smiling, for he was going right down my alley and didn't know it. So I let him have it full force. I said, "Now you are talking my stuff. I am not only a minister, I am a pacifist minister. I am occupying this precious travel space to visit in the camps with the men who are conscientious objectors to war."

There was a solemnizing moment of quiet before he replied, "That's the only message the church has in such an hour as this."

HARRY K. ZELLER.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

QUAKER LORE BY HERMAN NEWMAN

(Selections on Five Years Meeting
program)

*Let this mind be in you, which was
also in Christ Jesus.*

PHILIPPIANS 2:5.

* * * *

None felt with Thee the sympathy for
man as man. They felt for man as Greek,
as Jew, as Roman, but not as man—not
as hopeless, friendless, homeless, land-
less, healthless. Thou hast gone down
beneath all qualities, beneath beauty
and virtue and fame. Thou has broken
the barriers of caste; Thou hast reached
the last motive for charity—the right of

hunger to bread. . . Thou hast asserted
the sacredness of human life; at the
end of all our progress we have met
thee. Amen.

GEORGE MATHESON, 1842-1906.

* * * *

I was moved to sound the day of the
Lord, and the Lord let me see in what
places He had a great people to be
gathered.

GEORGE FOX.

* * * *

Remember Kagawa — saving slums,
spreading the Kingdom of God move-
ment, every hour of his life handicapped
by trachoma and tuberculosis; yet "He
was so busy, he forgot to die."

Remember John Wesley—preaching in
graveyards and market-places when for-
bidden to use church pulpits; yet so sure
that the world was his parish that he
could send forth fellow Methodists with
the general charge: "Gentlemen, I turn
you loose upon the North American con-
tinent!"

MARGARET T. APPELEGARTH.

Governments, like clocks, go from the
motion men give them; and as govern-
ments are made and moved by men, so
by them they are ruined too. Wherefore
governments rather depend upon men,
than men upon governments. . . if men be
bad, let the government be ever so good,
they will endeavor to warp and spoil it
to their turn.

WILLIAM PENN.

* * * *

As we are drawn into union with
Christ, and are made willing to follow
Him, we enter through the veil of hu-
manity into that blessed life of self-
surrender, where sacrifice is something
strangely like joy.

JOAN FRY.

* * * *

To turn all that we possess into the
channels of universal love becomes the
business of our lives.

JOHN WOOLMAN.

* * * *

Give me a light that I may tread
safely into the unknown.

ANONYMOUS.

PRAYER

In a corner of my mind
The root impatience grows;
Transform to gay nasturtiums
My thoughts in velvet rows;
In a corner of my mind
Where weeds of worry were,
Plant poetry of mignonette
And scent of lavender.

MARY BLACKBURN.

THE PRISONER OF GOD

At close of day, when chaos
Seems more fearful to the mind
Than it can face
Behind closed eyes,
I bow my head
In silence, striving to pray
To the Deeper Presence.
The hours slip quietly—
Time's sand through the hour-glass
Of Eternity. . . .
Yet not sand-grains but seeds
Living in the good ground. . . .

God's light I do inbreathe
As air; its silent rays
Gleam like a tree
Of blazing stars
In this room's window:
Toward it I turn my heart
Inward, to sing above the edge of
darkness.
I hear no discords:
Peace be my heart's home!
And you, St. John in the world's
wilderness,
Be my soul's Evangel, speaking
Through night's unexpected hush.—
I am bound to follow
Him who sent the Seraph as Friend!

RUDOLPH GILBERT.

THE SHELL

I found an iridescent shell
Washed up by a wave:
It glistened as it rose and fell
Upon its sandy grave.
And as I took it in my hand
'Twas smooth and cold and wet;
And yet it seemed, from gypsy-land,
A dancer's castanet!
Engraved upon its outward side
Were rings like waves on shore;
And as I sought to look inside
It opened like a door.
It glowed with ocean's artistry—
The pearl, the wave, the spray,
There color and there mystery
Were delicate and gay.
The clam paints art that's genuine,
Then leaves eternity:
If only I could paint within
Myself, as well as he!

MARY WALSH.

WINTER SOLSTICE

God, like the loving parent that He is,
Bids flower and tree undress;
And spreads the gentle coverlet of snow
Over their nakedness.
The Spirit of the Ages, guarding well,
Bids His small children rest—
To wake in spring, their strength renewed, to face
His dawn grown manifest.

GEORGE R. HUTCHINSON.

Walk and talk and work and laugh with your friends. But behind the scenes, keep up the life of simple prayer and inward worship. Keep it up throughout the day. Let inward prayer be your last act before you fall asleep and the first act when you awake. And in time you will find as did Brother Lawrence, that "those who have the gale of the Holy Spirit go forward even in sleep."

THOMAS R. KELLY.

* * * *

O God of unchangeable power and eternal light, look favorably on Thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of Thy perpetual providence, carry out the work of man's salvation; and let the whole world feel and see that things which were cast down are being raised up, that those things which had grown old are being made new; and that all things are returning to perfection, through Him from whom they took their origin, even through our Lord Jesus Christ. Amen.

Gelasiah Sacramentary, 492 A. D.

PRAISE MAC ARTHUR'S POLICY

Catholic missionaries in Japan have cabled the United States Senate in praise of General MacArthur's "masterful occupation policy," Senator David I. Walsh disclosed on the floor of the Senate. The cable, Senator Walsh told his colleagues, "presents the views of some Americans long in Japan and a point of view that Americans should consider with their judgment of the MacArthur policy."

The message said that "unfortunately, disturbing criticisms are heard about MacArthur's policy, particularly from certain newspaper correspondents. Apparently some officials advocate deposing the emperor. He has no practical connection with the Government, but veneration of him is the basis of national unity. His deposition would overnight transform seventy million orderly, now cooperating, citizens into a riotous anarchistic mob. Occupation forces would have to be more than doubled; they would have to stay ten times longer than under MacArthur's eminently practical policy. Incidentally, all "religious effort would be hopelessly ruined."

RELIGIOUS NEWS SERVICE.

Friends wanting pictures as given in the recent issue of the AMERICAN FRIEND may order them from the AMERICAN FRIEND at 25 cents each.

IN MEMORIAM WALTER FRIAR DEXTER



The death of Walter Dexter, which occurred on October 21, interrupted a life spent in constructive work for youth in the educational field. He was born in Chicago in 1886, one of a family of nine children. His early life was spent in Missouri and at seventeen he went to Iowa where a field secretary of Penn College encouraged him in his ambition to secure a college education.

In this Quaker College he became a convinced Friend and was later recorded a minister in Iowa Yearly Meeting. Before he had completed his course in Penn it became his firm conviction that his was to be a life of service. He went on from there to Union Theological Seminary; and Columbia University where he was granted the degree of Master of Arts. He became convinced that he could render a greater service in the field of education and spent the next three years in Harvard University School of Education, where he received the degrees of Master of Education and Doctor of Education.

After serving two years at Earlham College as head of the department of Education, Dr. Dexter was elected to the Presidency of Whittier College where, for eleven years, he gave himself to the development of the College. He was at his best in addressing young people and men's organizations. He became President of Lions International, which gave him an opportunity to spread his philosophy of aggressive goodwill. In 1934 he resigned as President of Whittier to accept the position of secretary to the Governor of California. Two years later he was appointed to fill the position of State Superintendent of Public Instruction and Director of Education. During the last decade, he built a vast network of elementary and high schools, and junior and state colleges. This public office put him in the center of many political controversies and at times strong opposition. Having

decided upon a course which he believed to be sound and equitable—neither favor nor threat could change his decisions.

He was united in marriage with Ethel L. Smith, and of their two sons, one survives, Walter Franklin Dexter. Besides the wife and son, he is survived by a grandson, Walter III, sisters and brothers and other relatives. Upon coming to Whittier in 1923, the family united with Whittier Monthly Meeting. The funeral services were held at the Whittier Meeting with many people from all walks of life attending. In the congregation were Earl Warren, the present Governor of California, Frank Merriam an ex-Governor of the State, D. A. Skeen, president of Lions International, and many distinguished educators from far and near. Ezra Ellis, in giving the message said "Dr. Dexter 'lived' me into the Christian life and 'showed' me the path to travel." He was assisted by Willard O. Trueblood and Dr. William C. Jones.

* * * *

Vincent Nicholson died suddenly in St. Louis, Missouri, on November 7, at the age of fifty-five years. Readers of THE AMERICAN FRIEND will remember his father, the late S. Edgar Nicholson, as former editor of this journal. For the past years he has lived and worked in Washington, D. C. and St. Louis, and was for several years chairman of the Peace Section of the American Friends Service Committee. He was the first executive secretary of that organization, a position which he held until he was drafted in August, 1918. Rufus M. Jones in his *Service of Love in War Time* said of him: "Vincent D. Nicholson, a young Friend of striking abilities and of deeply consecrated spirit, was appointed executive secretary to whom the committee owes a debt of gratitude."

* * * *

William Clarkson Taber died at his home in Brooklyn in November, aged eighty-eight years. He was born in Flushing, Queens, but at the age of fifteen went to Kansas. Following his father, the late Clarkson Taber, he later learned the printer's trade, eventually succeeding him as editor of the live-stock and produce market columns of the *Tribune*, and then became associated with Urner-Barry Company. He was adviser to the Government on conservation of food during the first World War. He served as senior representative of the American Friends Board of Missions and was for more than thirty-five years an elder of the Lafayette Avenue Meeting. Surviving are four daughters, Anna K. Taber, Evelyn T. Commons, Elizabeth T. Dukeshire, and Carol T. Stearns; and four sons, William B., Harold E., John C. and Paul H. Taber.

Broadcasts From Tokyo

A delegation of church men were sent to Japan from the Federal Council of Churches of Christ in America, to contact Japanese Christians and rekindle the fellowship which was suspended by the war. The following was broadcast from Tokyo.

THIS is Walter Van Kirk speaking from Tokyo with the Tokyo edition of Religion in the News.

My colleagues and I, including Bishop Baker, Dr. Horton and Dr. Shafer, have been seeing Japan. Since I last spoke before this microphone, this Protestant church deputation has visited Kyote, Osaka, Kobe and Nara. From Osaka we flew over Hiroshima and Nagasaki and back again in Tokyo over the central mountain range, where, above the clouds, we had an excellent view of Fujiyama. And we have been talking with a lot of people, people in the churches, and people out of the churches. We've talked with some of the folks at general headquarters and with many of the leaders of the Japanese Government. The more we see of these Christians over here, the more we marvel at the way in which they have survived the storm of persecution and peril through which they have passed.

Here you have some three hundred and fifty thousand Christians out of a population of nearly eighty million. During the war and long before, this colony of Christian believers was surrounded on all sides by the military police and by the "thought" police and by others who sought to lay traps for the confusion and ultimate undoing of these Christians. Hundreds of their churches have been destroyed, their congregations dispersed, their hymnbooks and Bibles burned; yet, here they are, eager and ready to help lay the foundations of a new Japan.

There were some defections, to be sure. Here and there the charter of the Christian schools was amended by striking out or playing down reference to Christian principles. But in the by and large, these Christians survived the storm and they are all set and ready to go. They want to build a new Japan—a Christian Japan.

They recognize the need of help from the outside but before help is forthcoming, at least on a large scale, they want to help themselves; and you've got to admire them for that. And what is more, they don't want any favoritism shown to them just because they are Christians. They don't want to be fed better than the rest of the people are fed. Pastors don't want their homes rebuilt until their neighbors have something better than improvised huts in

which to live. They want to suffer with their people and that, to say the least, is a Christian virtue.

AN OPEN DOOR

Two days ago we had an audience with the Emperor. The members of our deputation were received one at a time. First, Dr. Horton, then Bishop Baker, then Dr. Shafer, then myself. Each of us had about five minutes of free conversation with the Emperor. When it was all over, we exchanged notes. With every one of us, we discovered, the Emperor had spoken of the service rendered Japan and the world by the churches and Christian institutions of learning. He wanted to know what the churches of America had been doing: He said the coming of our deputation to Japan was a matter of the utmost consequence to the entire Japanese people. Here was the Emperor of Japan, himself and his ancestors before him, devotees of the Shinto faith, discussing with American churchmen the contribution to be made by Christians in the task of world reconstruction,—Christians, mind you, who only a few short weeks ago were being hounded by the Japanese militarists.

It's all a bit strange, but it's out of such bewildering circumstances that history is made; and history is being made right here in Japan. What this history will record in the chronicles of time is not mine to predict. But, certain it is that for these Japanese Christians there has opened a door that has long been closed.

Two members of our deputation, Dr. Horton and Dr. Shafer, have gone to Korea for the week-end for conferences with the Christian leaders of that liberated country. The other member of our deputation, Bishop James C. Baker, is here in the studio with me and I want him to say just a few words about our visit here. Bishop Baker, will you tell our friends in America how you have regarded the things we have seen and heard while in Japan?

JAPANESE LIBERATION

Bishop Baker: Thank you, Dr. Van Kirk. Having lived in Japan for four years, with frequent return trips afterwards, it has been a profoundly moving experience for me to be here these eighteen days past. During this time I have traveled by railroad and by air, from Tokyo to Nagoya; to Osaka and Kobe; to Hiroshima and Nagasaki. Everywhere I have seen the unbelievable devastation and ruin of Japan's great cities. It is utterly ridiculous for any one to report that Japan does not know

that she has been defeated. The realization of defeat grows sharper with each passing day and there is increasing resentment because of the shameful behaviour of the military leaders of this country. Strangely enough, many Japanese speak of the liberation and opportunity for new life which has now come to Japan. We have been deeply stirred by the warm welcome of old friends and new. Almost every one we have met tells us that Japan's crying need is inner reformation, for the individual as well as for the nation. The thoughtful leaders say we must discover resources for power for developing moral and spiritual character. One reason why our deputation has had such an amazing response, even through extended editorial comment, is because it is a Christian deputation and is taken to be truly representative of the Christian churches of America. Beyond doubt, Christianity is the urgent need of Japan today, and Kagawa and many others assert emphatically that this is the time of times in this stricken country for the teaching and preaching and practice of the Gospel of Jesus Christ.

Dr. Van Kirk: Thank you very much, Bishop Baker. And now for just this final word. We are nearing the end of our journey here. This time next week we will be flying somewhere over the Pacific on our return to the United States and we will carry with us the memory of three crowded weeks; weeks packed full of lights and shadows, weeks of looking upon ruin the like of which we had not even dreamed, weeks of communion with Christians who only a short time ago had been driven into the catacombs of tyranny and oppression, but who now stand with shining faces as they look to a future in which they will be free to expound the faith which they sincerely believe to be the way of salvation for Japan and for the entire world.

CONTRIBUTORS

MARY BLACKBURN—A Friend living in New Vienna, Ohio.

RUDOLPH GILBERT—Curator of the Museum of Fine Arts, Santa Barbara, California.

GEORGE R. HUTCHINSON — A Friend living in South Portland, Maine.

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ELBERT RUSSELL—Head of the Department of Religion in Guilford College, North Carolina.

D. ELTON TRUEBLOOD — Dean of the Chapel, Stanford University, California.

MARY WALSH — Tecumseh, Ontario, Canada.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

A TIME FOR ACTION

Those who have read the challenging editorial by Errol T. Elliott in this issue have no doubt been moved to "do something about it."

For a more complete understanding of the problem and to furnish practical suggestions for action, we are reproducing a portion of a leaflet recently issued by The American Peace Terms Committee.—P. M. T.

WHAT'S WRONG IN GERMANY AND JAPAN?

Because Germany and Japan have never had enough farm land through which to feed their people, they have depended on their industry and foreign trade for the means to buy food. But now their manufacturing, shipping and trade opportunities are so curtailed—because of war's destruction and of rules imposed upon them by their conquerors—that they can neither raise nor buy the food they need.

Evictions of Germans continue daily by the tens of thousands from Poland, Czechoslovakia and other parts of Eastern Europe. Eight-million homeless nomads are milling about in the immediate vicinity of Berlin and thousands arrive every day. At least thirteen million Germans will die before winter if relief does not come soon. The death rate among children in Berlin is ten times the normal rate and few babies in 1944 and 1945 live; the death rate among children this winter is expected to be much higher.

WHAT IF WE DO LET GERMANS AND JAPANESE STARVE?

Some Americans argue that—since the Nazis starved the slave workers imported from other countries and the Japanese starved their prisoners—we are justified in starving the Germans and the Japanese now. *But are we going to let the Nazis and their Japanese counterparts set our moral standards for us and induce us to be as brutal as they were? Or shall we adhere to Christian standards, regardless of what our enemies did?*

The responsibility for feeding the Germans and the Japanese is upon us: we are not letting them regulate their own affairs in any way that could conceivably make them self-supporting. We are governing them and are telling them what kind of work they may do, and

are shipping to Russia much of Germany's machinery.

Unless we send more food than is now planned, there will be starvation followed by lingering diseases and slow death for millions of Germans and Japanese—a treatment more agonizing than the Nazis method of putting the victims into a lethal chamber where they died in ten minutes. The epidemics will spread to our armies of occupation and throughout the world. General Eisenhower states: *"Without food there will be no peace."*

SHOULD WE SEND FOOD TO GERMANY AND JAPAN WHILE OUR ALLIES NEED IT?

We must not neglect the other peoples of Europe in order to feed the Germans. Neither can the German and Japanese food problem be neglected without endangering the health and the peace of the rest of the world. *So we must solve the food problem as a whole without regard to nationality.*

Adequate appropriations must be made to UNRRA to assure food for the liberated countries and at the same time provision must be made to distribute food to Germany and Japan through the armies of occupation because *UNRRA does not work in either of these countries.*

SHOULD WE EAT ABUNDANTLY WHILE OTHERS STARVE?

Two-thousand calories of food a day is the *minimum subsistence level*. At least two-thousand five-hundred are required to keep an adult in health.

Three-thousand two-hundred calories is the average diet in the United States.

Japan's present supplies of foodstuffs will provide one-thousand five-hundred calories a day.

The Germans, during the first three months of Allied occupation, averaged one-thousand three-hundred calories a day.

Some of the liberated countries (Poland and Greece, for example) are not yet receiving two-thousand calories a day.

Besides the wheat which we must send abroad (and of which we have an abundance) these hungry peoples need such protective foods as fats, sugar, meat, and milk.

The minimum health requirements for fats and oils, such as lard and peanut oil are about twenty pounds per person

a year. The actual consumption, in the year 1944-45, was—in Albania, 8.4 pounds; in Norway, 9.9 pounds; in France, 11.5 pounds; in Netherlands, 12.1 pounds; in the United States, 44.7 pounds.

The fats and oils we plan to send them are only one five-hundredth of the American production in 1945!!!

The sugar we plan to send them is about one-fourth of what we shall use in making soft drinks. The three hundred million people in Europe have had a very scant supply of sugar during the war and now have an estimated supply of only twenty pounds per person a year. In the United States, we are now using sugar at the rate of seventy-two pounds per person a year!!!

We could export over two-million tons of meat during the next twelve months if we Americans were willing to continue meat rationing in order to hold consumption at the 1944 level (twelve per cent above pre-war). But we are already relaxing rationing—even though now our per capita consumption is eight to ten times that of most Europeans!!!

OUR GOVERNMENT IS WAITING TO HEAR FROM US!

The heads of Government know that peace cannot be built on the skeletons of little children. They know that, for both moral and practical reasons, we should send relief promptly, without regard to nationality. But our leaders doubt that *we* are willing to stay on war-time rations any longer. Let's tell them that we, too, hear the cry of the starving and that *we shall gladly make such sacrifices as are necessary to send saving relief to the suffering peoples of the world, not on the basis of their nationality, but on the basis of their need.*

WRITE TO

"The President, The White House, Washington, D. C.; Hon. Clinton P. Anderson, Secretary of Agriculture, Washington, D. C."; and your own Congressman, House Office Building, Washington, D. C.; *urging that our Government send adequate food to the liberated countries and also to Germany and Japan.*

For this is the true ground of love and unity, not that such a man walks and does just as I do, but because I feel the same spirit and life in him.

ISAAC PENNINGTON.

Friends who are looking for opportunities to make Christmas gifts to good enterprises may want to remember the United Temperance Movement at 77 West Washington Street, Chicago 2, Illinois.

Book Reviews

A PRIMER: HEIFERS FOR RELIEF

Heifer Project Committee, Napanee, Indiana

Artwork by MRS. VIRGINIA CRUM, 12 pp.

This is a very clever little booklet with at least one appealing black and white sketch on each page. It has been written to interest boys and girls in buying and raising heifers to be sent to Europe to provide milk for hungry children. It makes graphic the need of boys and girls for milk in many lands; and the method to be used in starting a Heifer Club here. It is a useful booklet to get children started on a most valuable project.

LILLIAN SHEPARD.

* * * *

THE FRIENDLY PERSUASION

BY JESSAMYN WEST

Harcourt, Brace and Company, 1945
214 pages, price \$2.50

Herein are story sketches of the lives of the Birdwells as half a century slips in and out again. The Birdwells were Indiana Quakers of last century. Jess was a farmer and nurseryman with an appreciation of good things, especially good horseflesh. Eliza, his wife, was a minister and the wise, loving mother of several young Birdwells.

In a very real way the Birdwells rise out of the pages into individuality. One day Jess came from a business trip to Philadelphia, and, of all the unbusinesslike and un-Quakerly things, he had bought an organ! Josh and Labe in their companionable unlikeness adventure together in an early morning "shivance." Mattie took "rocks" to a neighbor and found a new vista opening toward her. As the children grew up, Jess and Eliza enjoyed more deeply the richness the years had brought to them. Theirs was a good way, and often they found they had lived the human way, but together they sought perfection before God.

This is not a connected account but a series of incidents woven into whole cloth by fifty years of living after the pattern of the Birdwells. Many stories have been written of the idealized Quakers, but few have been penned of the average—or perhaps just above the average—Friends' family.

Jessamyn West, herself an Indiana Friend, now transplanted in California, knows the manner and speaks the language of Friends as she observed them in her own early life. She has paid tribute to those whom she knew and loved by writing as she has these stories, full of sympathy and understanding.

This is a good book for a gift to that

young Friend, or Grandpa—or anyone between those ages—who loves the Friendly way and Friendly people.

MILDRED H. RAINS.

Forum

RESULT OF BOMBING ON MISSION

Editor, THE AMERICAN FRIEND:

I have read and re-read your splendid editorial in The American Friend of July 26, "Stop This American Atrocity!" How true is every word; but since then has occurred this unbelievable horror of the atom bomb. Some interested Christians believe that the result of that bomb will be the complete destruction of Christian influence throughout Asia—that Christian Missions there are at an end—perhaps for all time.

Will the eventualities of this war open the eyes of the numerous members of Friends who have so eagerly supported the war? Or will the virus spread until the Society of Friends loses all resemblance to the Society of George Fox and William Penn? What then will it mean to be a Quaker?

ANNA HAMILTON.

Marshall, Missouri.

* * * *

FRIENDS NEED TO BE REALISTIC

Editor, THE AMERICAN FRIEND:

I have just read your editorial giving some of the messages of the Five Years Meeting to the world. I am surprised and grieved to read in the Peace Message a statement which is in quotation marks, "We no longer take up sword against nation, nor do we learn war any more, having become children of peace for the sake of Jesus, who is our leader." Just how any body can say such a thing is more than I can understand, when it is all too well known that the

Friends' church was just as active as any other group in war activities in the war just closed. Several of our young men are coming home with official rank and some of them are beginning to look toward running for office on their war record.

This sounds pessimistic, and probably is, but it seems to me that it is high time we look at conditions as they are, and try to correct them. We, as a church, are making arrangements to do all sorts of things but I have yet to see any plans to try to produce real CO's. We don't even dare to come out in the open and declare our position on war, except in some gathering where we pass resolutions and then proceed to go in for war with all that it means. When a Friends Meeting refuses to make an appropriation for helping the Japanese relocate because some are opposed to it, we have drifted far from the gospel message on peace as *formerly* held by Friends. Some of your editorials recently have spoken out very plainly and I want to commend you for those editorials and trust you will not weaken. It is time that our official organs speak the truth, which you have done, but this statement which I have mentioned should have no place in our message to anybody because it just isn't true.

GEORGE D. WEEKS.

Whittier, California.

While one of the dictionary definitions for mystical is secret or dark, mystic comes rather from the Greek word, *mystikos*—meaning to close the lips or the eyes. So, the mystics then are those who close their eyes and ears to that without, which discourages, distorts, shadows, or darkens the truth that God's presence is constantly near. They know that He may be experienced directly, and seek Him as the Light within. Hans Denck said, "He who seeks God already in Truth has Him."

JOSEPHINE MOFFETT BENTON.

Announcing

A New Quarterly for Young Friends

THE PENN YOUTH QUARTERLY will be ready for use January 1st, 1946.

The lessons in this new Quarterly are based on the International Uniform lesson outlines. The Quarterly is edited by Charles Thomas, Secretary of the Young Friend's Work of the Five Years Meeting. Young people will find here a Friendly interpretation of the Bible and its application to life situations. The teachers' material for these lessons will be found in the *Penn Teacher's Monthly*. Order now from the

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—:—

RICHMOND, INDIANA

QUAKERDOM • AT • LARGE

Dr. A. A. and Mira Bond are enjoying their furlough from Kaimosa, Kenya Colony, with their daughter, Dorothy, in Richmond, Indiana.

* * * *

The American Friends Service Committee will hold a conference this weekend in New York City. It will begin Friday evening, November 30, at 225 East 15th Street, and will continue through Saturday, December 1, at 144 East 20th Street.

* * * *

Russell D. Brooks, minister of the Gonic, New Hampshire, Meeting has called a special meeting for a report on the Five Years Meeting sessions. Henry Perry, George Selleck, and James Coney were invited to be the speakers. Here is a good suggestion for other Meetings. Don't let the delegates and others rest until they have shared their experiences with your Meeting.

* * * *

A fine student body is reported at Pacific College this year, with a large number of men and women definitely committed to full time Christian service at home and abroad. A week of very fine religious meetings has just been concluded on the campus. Nathan Pierson, pastor at VanCouver, recently from Friendswood, Texas, was the leader, under the auspices of the Student Christian Union. His ministry might be characterized as a practical view of vital Christian life and service.

* * * *

Quaker bonnets and hats will be in a specially decorated window of Scribner's Book Store on Fifth Avenue at 48th Street in New York City in tribute to the new book *The Friendly Persuasion* written by Jessamyn West published by Harcourt, Brace on 11-8-1945. Jessamyn West, who grew up in Indiana and now lives in California, has written fourteen charming short stories about Jess Birdwell and his family which are delightful portrayals of Nineteenth Century Quaker experiences. This book is heralded by literary critics as an event of first-rate importance.

* * * *

J. Passmore Elkinton reports receiving a letter from Frederick B. Saintly who is now at Portslade, England. He states in this letter that there is much "life" in that Yearly Meeting in the case of many Friends and corporately. He reports that there is great scarcity there but no depression. The people are war weary and often grossly overworked and just about

nourished and clothed — rationing and controls are expected to go on for five years. Only about five per cent attend a place of worship regularly and the churches impaired their usefulness by supporting the war. Socially, however, there has been progress. Care has to be exercised because of unexploded bombs on the land.

* * * *

The American Friends Board of Missions announce three appointments. Robert and Evelyn Ehrman are under appointment for Kaimosa, East Africa, where, following a year's study at Columbia University, in which Robert Erhman expects to complete his Master's degree, he will take up duties in the Educational Department of the Mission. He has been an instructor at the University of Virginia, has held the position of radio producer and director for the Columbia Broadcasting System, and has traveled extensively. Evelyn Ehrman has her Master's degree in psychology from Columbia. They have three children.

The American Friends Service Committee and the American Friends Board of Missions have jointly appointed Sara Elizabeth Hadley to serve as a teacher in the Friends Girls' School at Ramallah, Palestine. She attended Friends University but received her degree from Guilford College and has had teaching experience. Charles and Charlotte Scott will go to Monroe County, Tennessee, to assume the management of the demonstration farm there. They are experienced farmers, for eight years having maintained one of the best farms in Hamilton County, Indiana. They have two children. Charles Scott has been superintendent of the Westfield Sunday School.

NEWS OF OUR MEETINGS

Friends of Friendsville, Tennessee, are extending a most hearty welcome to Alice and Arthur Santmier who have come from Lynn, Massachusetts, to Friendsville Academy. Arthur Santmier is serving as Field Secretary and Alice Santmier as matron for girls at Hackney House. Adam Flatter, executive secretary of Wilmington Yearly Meeting, attended Friendsville Quarterly Meeting held at Oak Grove on October 27. He was helpfully present at the Friendsville meeting for worship on Sunday morning, October 28, and spoke at the evening meeting at Lost Creek. On Monday he spoke to the students at the Academy.

The eleven members of Friendsville congregation who attended Five Years Meeting brought good reports of that inspirational gathering which they are sharing with the Meeting as time and opportunity permit. Richard R. Newby by invitation, continues to serve helpfully as pastor of the Friendsville Monthly Meeting.

* * * *

Springdale Quarterly Meeting was held at Buffalo, Iowa, on November 3rd and 4th, Ministry and Oversight met at 9:30, with Edith Hening as Clerk. Reports of the Five Years Meeting were given by Guilford Street and Guy Hunting. Margaret Backhouse, an English Friend, was present and spoke inspiringly. At the worship service, Taylor Guthrie had charge of devotionals with Guilford Street, Quarterly Meeting superintendent, in charge of the service. Margaret Backhouse spoke briefly of conditions and of Friends in England. Charles Beals, Yearly Meeting Superintendent, brought an inspiring message from Matthew 3:30. Ladies from Buffalo served dinner, following which the missionary society met under the direction of Viola Smith. During the business meeting in the afternoon, with Lois Hening and Elizabeth Smith, Clerks, a sum of \$25 was raised for moving pictures to be taken by Paul and Alice Barnett. On Sunday Charles Beals addressed the young people. In the evening Margaret Backhouse spoke at Muscatine, Iowa, to Bloomington and Muscatine Friends.

* * * *

A year ago Percy Robbins, then the organist of East Main Street Friends Meeting, Richmond, Indiana, arranged to have the morning worship service broadcast for nine weeks over the local station. The local Ministerial Association was later invited to participate; other churches sharing in the broadcasts. The month of November has been assigned to First Friends this year. Norval E. Webb, minister, is using the subject, "The Prophets Speak to America." Special music is being provided by the church choir under the direction of C. Willard Kislring. One hour was devoted each Sunday to this broadcast when it is hoped that many who were unable to attend services were reached. Ten other churches will participate through the year in turn. On November 8, members gathered for a carry-in supper, and for organization of various committees. Homer Biddlecum, new chairman

of the Executive Committee of Indiana Yearly Meeting, addressed the group. Plans will be reported to the next session of Monthly Meeting.

* * * *

Oskaloosa Quarterly Meeting was held at Grinnell, Iowa, November 3rd, and was well attended. Anna Spann, Quarterly Meeting superintendent, spoke on sowing and reaping. Reports from the various Monthly Meetings show that all are making contributions to the relief work in liberated countries of Europe. Study groups and special meetings are also being held for deepening of the spiritual life. John Harvey reviewed some of the outstanding features of the Five Years Meeting. Following a co-operative dinner, the Woman's Missionary Union meeting was held. Della Day led the devotions, while Cora Mattison and Florence Hanson reported on the Outreach Commission of the Five Years Meeting.

The young people, with Mrs. Earl Prignitz as chairman, had charge of the afternoon program. Leslie McCarger, pastor of Grinnell church, brought the message for the young people in which he spoke of the opportunity for the older and younger groups to work together to build a new and peaceful world in the spirit of the Master. The business of the Meeting was conducted under the direction of George Renaud, Clerk, and Ruth Kessler, Recording Clerk.

* * * *

High Point, North Carolina, Meeting has been host to the Quarterly Meeting for its Leadership Training School. Each of the Meetings in the Quarter were well represented in the school which had three classes in which one might receive credit in the International Council and in our denomination, or might attend simply for the inspiration. The class for adults and teachers of adults was centered around the Life of Christ and taught by Elbert Russell, professor of religion at Guilford College. B. Russell Branson, pastor of the New Garden Friends Meeting, taught the class for young peoples' workers. The class for childrens' work was taught by Mrs. O. D. Nelson, chairman of children's work for the Greensboro district of the Methodist Church. There were one hundred three enrolled from the five Meetings and twenty earned credit. There is a general feeling that the leadership school was one of the finest things that Deep River Quarterly Meeting has done for a long time. Much credit is due to the committee from the different Meetings that planned the school and carried it through, and especially to Bessie C. Saunders and D. Virgil Pike, secretary and chairman of the sponsoring committee.

FARMINGTON QUARTERLY MEETING

Following the usual custom, Farmington Quarterly Meeting, New York Yearly Meeting, was held at Collins, on Tenth Month, 27. As a concrete demonstration of the ecumenical idea, we recommend that area of Quakerdom blessed with the understanding ministrations of Levinus K. Painter, one General Conference Clerk, two Baptist pastors of Friends Meetings, a member of Big Flats CPS Camp, a Philadelphia Friend, two members-at-large of Iowa Yearly Meeting, our Five Years Meeting Reading Clerk, the Presbyterian Quaker Clerk of Ministry and Oversight of Farmington Quarter, and sundry birth-right Friends from at least three branches, together with Quakers of other extraction, worshiped together in humility and harmony. Following the business session on Saturday, Mamie Jenson and Elizabeth Hazard gave significant reports of the sessions of the Five Years Meeting. The session concluded with an address by Jens Jenson on "The Church Facing World Problems."

On the following Indian-summer First Day, the above mentioned group met with General Conference Friends in Half-Yearly session in their century old meetinghouse at North Collins. No doubt the wide-planked floor, the plain benches and movable partitions—no longer separating men and women Friends—the twenty-four paned windows with their green shutters and the small wood-burning stoves with yards of black pipe, held memories of quilted bonnets, fringed shawls, and broad-brimmed hats. A sense of the urgency impelling those early Quakers to extend their spheres of influence, in spite of hardship and human inadequacy, came to us in the messages from the facing benches.

Elizabeth Hazard read to us that remarkable letter from Hans Albrecht, Clerk of the German Yearly Meeting. Harrop Freeman disclosed some of our nation's blunders and the weight of our responsibility as world citizens. Levinus Painter appealed to us to implement our Commission Statements and to strive earnestly to approximate our ideals.

The outstanding experience of the two days was the presence of Father John, priest of an independent congregation, mostly Italian, at North Collins. Emma Landon, Clerk of the Meeting, had invited him to attend. Those present were keenly aware of the striking contrast—this picturesque and gentle priest with long hair and full beard, garbed in a severely plain, long, black cassock, bare feet shod in sandals, and the emblem of his order, a large gold crucifix, on his breast,—and seated on the facing bench in a Friends meetinghouse. But when

he prayed in Italian and the Meeting settled into a period of silent worship, we were one in spiritual aspiration. When announcement was made regarding opportunities to send food to Friends in Denmark, Holland, and France, Father John reached down into his black bag and drew out five crisp ten-dollar bills and handed them over to the Friend making the announcement. After the Meeting concluded, he slipped out of the meetinghouse with a hand-clasp and a quiet "God bless you" for each one. It seemed almost as though Saint Francis himself had visited the Meeting.

NORTHBRANCH MONTHLY MEETING

Northbranch Monthly Meeting, Kansas Yearly Meeting, held a Home Coming Day on October 7, with Eli Wheeler as special speaker. A basket dinner was served at noon with a program following in the afternoon, when time was given for those present to speak briefly of their memories and to envisage the future of the Meeting. Special musical numbers were rendered. A history of the Meeting and of the Academy was read, a brief resumé of which follows.

The Meeting began in 1874 and was held in the large frame dwelling of Luke and Elizabeth Dillon—most of the people of that day living in dugouts. The first meetinghouse was a dugout, built of timber cut from along the creeks and with seats made of planks from native lumber. The meetinghouse was also used as a school. A Preparative Meeting was organized in about 1875. Northbranch Monthly Meeting was set off from Walnut Creek Monthly Meeting in 1889. A Christian Endeavor Society was organized about that time.

Friends in Northbranch Meeting were slow in establishing the pastoral system, the Meeting depending upon its local ministers. Visiting ministers from other Meetings and other states brought earnest messages of instruction and encouragement. The first minister appointed to take charge of the Meeting was Benjamin Hiatt, followed by D. H. Dillon, Cynthia Stanley, and others. The first regularly employed pastor with support was Frank H. Clark from New England in 1903, who also served as principal of the Academy which was organized in 1889.

Henry H. Townsend, first principal of the school, stands out in its history as having greatly contributed to its up-building. In 1910 a new building was financed at a cost of ten thousand, and the school grew and flourished for many years. Many have gone out from the school as missionaries and ministers from among its graduates. The Academy Association gave the Monthly Meeting a ninety-nine year lease on the build-

ing to be used as a place of worship. It is to be regretted that changing conditions seemed to make it necessary to discontinue the Academy, but this places a greater responsibility upon the members of the Meeting to carry forward the work of the Kingdom.

BIRTHS

GUTHRIE—To C. Willis and Ina Jensen Guthrie of West Branch, Iowa, on October 14, a son, James Marius.

WEBSTER—To Merritt S. and Margaret Wildman Webster of West Lafayette, Indiana, a daughter, Edith Haines Webster, on November 10.

ENGAGEMENTS

Clarence E. and Lilly P. Pickett of Wallingford, Pennsylvania, announce the engagement of their daughter, Rachel Joy Pickett, to Armand C. Stalnaker, son of T. C. and Alta Stalnaker of Weston, West Virginia.

MARRIAGES

BACHELOR-GRESS—Elnora Gress to Marion Batchelor at First Friends Meetinghouse in Muscatine, Iowa, on November 3, with Guy Hunting, pastor, officiating.

TATUM-DECKMAN—Mary Ellen Deckman of York, Pa., to Kenneth B. Tatum, son of Walter and Ethel Branson Tatum of New Providence, Iowa, on October 18, in Philadelphia, where both are working in the Philadelphia State Hospital.

WASHBURN-DRUMM — Doris Lucille Drumm to R. Paul Washburn of Muscatine, Iowa, at the Friends parsonage on September 22, Guy Hunting, pastor, officiating.

DEATHS

Cox—Lillie Cox at her home near Goldsboro, North Carolina, on September 30. She was united in marriage with Fred A. Cox who preceded her in death. She was a faithful member of Friends. Surviving are two sisters and two brothers. Elbert D. Newlin, her pastor, was in charge of the services, interment being in Willow Dale cemetery.

MCCLENNY—John William McClenney at his home in Goldsboro on October 29, aged seventy-four years. He had been an overseer in the Friends Meeting for many years. Surviving are the wife, Eliza Crow McClenney, two daughters, Essie McCullen and Eunice Pate of Goldsboro; and three sons, J. E. and L. C. of Winston Salem, and Milton of Goldsboro. Services were held in the meetinghouse with E. D. Newlin, pastor, in charge and Calvin L. Gregory and Bascom G. Rollins assisting.

MOLLOY—James T. Molloy of Albion, Iowa, on October 31, aged eighty-five years. He was a minister in the Friends Church and had been in evangelistic work for thirty years. He had been a member of Stanford Friends Meeting. He was united in marriage with Eliza Wertz who preceded him in death. Surviving are four daughters and one son. Services were held in Albion.

STARLING—Polly Peele Starling of Goldsboro, North Carolina, on October 5, aged seventy-five years. She was the daughter of David and Edna Edgerton

Peele. She was united in marriage to John Starling, and to this union were born eleven children. Surviving are four daughters, Lelia Dillahunt of Los Angeles, California; Beulah S. Harrell, Newport News, Virginia; Annie Belle Edgerton of Goldsboro, and Edna S. Webster of Puente, California; two sons, E. S. Starling of Goldsboro, and C. E. Starling of California. Services were held in the Friends meetinghouse with Elbert D. Newlin, pastor, in charge, assisted by Calvin L. Gregory and Leon Russell.

WHITE—Mary C. White at Franklin, Virginia, on October 26, aged eighty-four years. She was the daughter of Isaac H. and Absilla Cox and was born near Goldsboro, North Carolina. She was united in marriage with Thomas P. White. She was a birthright member of the Society of Friends and served as an elder for many years and more recently was recorded a minister. She had a special concern for the children and young people and "served the Lord with gladness." Surviving are one daughter, Mary Ricks White, and four sons, Isaac C., Exum N., Edward F., and Thomas P. White.

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GEORGE A. WALTON, Principal, Box 351, GEORGE SCHOOL, PA.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for Worship 11:00 a.m.; Religious Forum 10:00 a.m.; Margaret M. Haines, Secretary. Phone: Plaza 9670. This is a United Meeting.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a.m., Morning Worship, 10:45 a.m., Herbert Huffman, minister Riley, 5224, office telephone.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11 a.m.; Evening Worship, 7:30 p.m. Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a.m., Bible school 12:00 p.m. Mid-week meeting Wednesday, 7:45 p.m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone PL 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth and Fifteenth Street Meetings will be held at the Friends Meetinghouse, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services, 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. PETERSBURG, FLORIDA.

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for worship First-day at 11 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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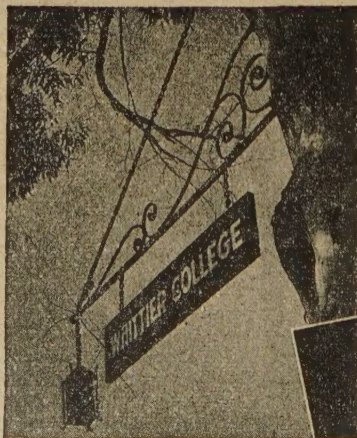
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